

Judges 10:6

Authorized King James Version (KJV)

And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

Analysis

And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

This verse contributes to the narrative of Tola, Jair, and renewed oppression. The Book of Judges documents Israel's cyclical pattern of apostasy and deliverance, revealing both human depravity and divine mercy. Each cycle begins with Israel doing evil (usually Baal worship), followed by God's judgment through foreign oppression, Israel's cry for deliverance, God raising up a judge, temporary peace, then renewed apostasy after the judge dies.

Theologically, this pattern demonstrates several crucial truths:

1. Human inability to maintain covenant faithfulness apart from God's transforming grace
2. God's justice in punishing covenant violation through the curses of Deuteronomy 28
3. God's mercy in responding to repentant cries with deliverance

4. The inadequacy of repeated deliverances to produce lasting transformation, pointing to the need for the New Covenant with God's law written on hearts (Jeremiah 31:31-34).

The judges themselves foreshadow Christ—they are divinely appointed deliverers who save Israel from enemies.

Yet their imperfections and temporary victories point to the need for the perfect Judge who would provide permanent deliverance. Jesus fulfills the judges' typology, being the ultimate "sent one" who conquers spiritual enemies definitively through His death and resurrection, providing eternal salvation rather than temporary political relief.

Historical Context

Historical Setting: The Book of Judges spans approximately 350-400 years (c. 1375-1050 BCE) during the Late Bronze Age collapse and early Iron Age. This period saw the disintegration of major empires (Hittites, Mycenaeans) and weakening of Egyptian control over Canaan, creating a power vacuum filled by emerging peoples including Philistines (Sea Peoples), Aramaeans, and regional kingdoms. The decentralized tribal structure left Israel vulnerable to external oppression and internal chaos.

Cultural Context: This passage relates to Tola, Jair, and renewed oppression. Canaanite religion dominated the region, centered on Baal (storm/fertility god), Asherah (mother goddess), and Anat (war goddess). Archaeological discoveries at Ugarit (Ras Shamra) have provided extensive information about Canaanite mythology and religious practices. Baal worship involved ritual prostitution, child sacrifice, and fertility rites tied to agricultural seasons. Israel's persistent attraction to these gods demonstrates the strong cultural pressure to conform to surrounding nations' religious practices.

The material culture of this period shows gradual Israelite settlement in the Canaanite hill country, with simpler pottery and architecture than coastal Canaanite cities. Iron technology was beginning to spread, giving military advantage to peoples who mastered it (note the Philistines' iron monopoly, 1

Samuel 13:19-22). The absence of centralized government during the judges period stands in stark contrast to the bureaucratic city-states of Canaan and the imperial administration of Egypt and Mesopotamia. This political structure reflected Israel's theocratic ideal—God as king—yet the repeated cycles of apostasy showed this ideal required more than political structures; it demanded heart transformation.

Related Passages

Genesis 1:1 — Creation of heavens and earth

Psalm 19:1 — Heavens declare God's glory

Study Questions

1. How does this passage about Tola, Jair, and renewed oppression reveal God's character in dealing with persistent human rebellion and incomplete obedience?
2. What patterns of spiritual compromise or incomplete obedience in your own life mirror Israel's failures during the judges period?
3. How does understanding the cyclical nature of sin and deliverance in Judges help you appreciate Christ's perfect and final deliverance from sin's power?

Interlinear Text

בְּעֵינֵי קְרֻעָה לְעֵשׂ וְתִשְׁרָאֵל בְּנֵי יִשְׂרָאֵל וְיִסְׁרָאֵל
again And the children of Israel did evil in the sight
H3254 H1121 H3478 H6213 H7451 H5869

וְאֵת הַעֲשֵׂת וְתִשְׁרָאֵל יְהִי הַעֲשֵׂת וְאֵת הַבָּעֵל יְמִינֵת עֲבָדָה
of the LORD and served Baalim and Ashtaroth
H3068 H5647 H1168 H853 H6252 H853

אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים צִדְקוֹת צִדְקוֹת צִדְקוֹת
and the gods of Syria and the gods of Zidon and the gods
H430 H758 H430 H6721 H853 H430

אֱלֹהִים אֱלֹהִים בְּנֵי אֱלֹהִים אֱלֹהִים בְּנֵי אֱלֹהִים אֱלֹהִים
of Moab and the gods And the children of Ammon and the gods
H4124 H853 H430 H1121 H5983 H853 H430

עֲבָדָה יְמִינֵת פְּלִשְׁתִּים יְמִינֵת פְּלִשְׁתִּים יְמִינֵת
of the Philistines and forsook of the LORD and served
H6430 H5800 H3068 H3808 H5647

Additional Cross-References

1 Kings 11:7 (Parallel theme): Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

1 Kings 11:5 (References God): For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

1 Kings 11:33 (References God): Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

2 Kings 23:13 (References Israel): And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

Psalms 106:36 (Parallel theme): And they served their idols: which were a snare unto them.

Jeremiah 2:13 (Evil): For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

2 Kings 17:16 (References God): And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

Judges 16:23 (References God): Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.